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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 47. CHICAGO, ILL., DEC. 3, E. M. 303. [C. E. 1903.] WHOLE NO. 998

THE SLAVE OF IGNORANCE.

Once, as in dreamy mood I strayed
Along a splendid hall of art,
I saw one picture on the wall
That burned its import on my heart;
That fixed its meaning in my soul,
And stamped its impress on my mind;
For in that picture I beheld
The toiling millions bound and blind.

The canvas held the burly form
Of Hebrew Samson at the mill,
Docile and ox-like trudging round,
Obedient to a master's will.
Thy masters mock thee, and despise
The patient strength on which they feed;
Thy feeble protests they ignore
In haughty, overmastering greed.

Slave of the mills of privilege,
Scourged on by poverty and dread,
The selfishness of ages weights
The crown of thorns upon thy head;
The greed of all the years has bound
The fear of want about thy brow;
A serf thou wert in ages past,
Wealth owned thee then—it owns thee now!

O slave, by ignorance enthralled,
Uplift thy visage to the light!
The sun of reason shines for all,
Look up—its beams will give the sight!
Thou hast the power to shape the world,
To make it what thou'dst have it be,
There is no need of other power
Than thine own will to make thee free.

—Robert T. Whitelaw, in Torch of Reason.

Sex Morality, Bond and Free.

I am one of those who greatly welcome the questions asked by Laura Earle (Lucifer No. 995, Various Voices). I believe those and many more questions must be asked and answered by sex reformers before clear thinking is attained. Moreover, much as I value individual thinking, I believe there must inevitably be a collective ideal, in outline, at least, of what sex morality consists.

Sex morality, in principle, of even an elementary kind, scarcely as yet exists. The husband is still quite common who, having been too brutal and ignorant to know how to awaken sex passion in a woman, coerces his sex-slave by the remark, "What else do you suppose I married you for?" The "honest woman," like the honest politician observed by Thomas B. Reed, is "one who stays bought." And the other form of prostitution so common in our towns, and almost as complacently tolerated, shows how far we are from the standard set up by Grant Allen, in "The New Hedonism," that "Chastity is a profound disinclination to give the body where the heart is not given in unison."

The sex creed of society is still represented by the Church, which in its marriage service pronounces sexing to be "sin," and which commands the woman to obey—"in bedde and at the borde," as the word ran in the older and more explicit formula. Under such superstitions, people are taught that all sexing except for propagation is low and vulgar, and thus the most beautiful of educative influences has been omitted from the lives of many.

Laura Earle asks whether an exclusively physical sexual attraction is justified; whether the mere physical and the mere ethereal emotion are two aspects of the same passion; whether the satisfaction of the physical need blunts the perceptions for the more etherealized love, and if the answers to these questions have exactly the same application to both sexes.

All that I have observed of sexual life confirms my belief that the parallel between ordinary sex expressions and those of another social function—that of eating in company—is almost perfectly exact. The man who goes to feast with friends and thinks only of gratifying his palate is happily a rarity. If, however, all food had been withheld from him beforehand, or only the least congenial food permitted, he could scarcely be condemned if his thoughts were wholly occupied with eating. The wish for shared and reciprocated joy in sexing is very strong in sane and civilized human beings, and where this wish exists, there is love in more or less degree.

The ardent temperament shows a high capacity for both physical emotion and strong love, and these are undoubtedly two forms of the same passion. Inherited temperament counts for more than habit, but the habit of sexing without love—so frequent in bond-marriage and in prostitution—does, I think, tend to lessen the power of the more ethereal love. Total deprivation of sexing may have as bad or worse results of the same kind. I also note that when etherealized love amounts to an insanity, this is usually due to sexual starvation.

I have observed no important difference between men and women in sex feeling, except that men more easily lose their self-control, and this is probably due to a far stronger instinct of initiative in sex-love. And I think that women suffer considerably more in health from sexual starvation, though often without recognizing the cause of such ill-health. But as the strongly sexual man very rarely submits to total sexual starvation, and the woman of similar temperament is often forced to do so, the comparison cannot be made with any certainty.

The highly spiritualized form of love is no doubt the most wonderful and beautiful development of the sex instinct. As such, it is always the form most ridiculed by the vulgar. It is fully capable of denying and even destroying the very desire from which in evolutionary course it arose. Yet those of us who know it best must admit its visionary and unpractical character. Some day, perhaps, this Pegasus of the heavens may be harnessed to some noble earthly chariot. But at present our simpler task is to study the nature and needs of ordinary sex-love, which is a mixture of instinctive desire and loving kindness,—in fact, the sexual comradeship which, as Le Gallienne tells us, was what Grant Allen meant by love; and he adds, speaking of the highly spiritualized passion: "Love is something far more terrible. It has nothing whatever to do with reason, nothing to do with theories. It burns this way, it burns that way. But the flame it sets alight is for one martyr, it is kindled by one torch." Let us not be drawn to worship this fiery god thus truly described, but rather, if fate permits, keep him out of our lives; his far gentler elder brother, whom Grant Allen knew and honored, is our better friend.

DORA FORSTER.

Environment a Powerful Factor.

Answering Laura H. Earle, I will take up her last question first. The application, I think, will be the same as regards the sexes if we take persons of the same temperament, etc. For instance, if we ask these questions of a woman who is confined in a close, stuffy workroom, with practically no physical exercise, and who would take cold if exposed to what would be a bracing atmosphere to a woman like Laura Earle herself, and compare her answers with the answers given to the same questions by a man who works in the open air, then we may expect confusion

and feel that the sexes are radically different. However, ask the same questions of a man and woman who are both devoted to athletics, and given a *woman who will be honest*, I think you will find the answer much the same.

Now for the first question, which, I think, answers itself: if the attraction is exclusively physical, then surely it justifies itself. I think myself that the physical need is something apart from the emotion we call love, but, like all other physical needs, may be more intensely enjoyed coupled with love. For instance, we may enjoy a supper, a book or an opera very much with a friend, but will any one gainsay the fact that the presence and participation of a loved one does enhance the enjoyment? I do not quite understand what Miss Earle means by etherealized love, but if she means gratification with the person loved, I say decidedly no, for the more points of *mutual* enjoyment the more intense the love. If, on the other hand, love for one and gratification with another is meant, then in this case also it seems to me that each would have his or her quota of love or like, and so would not interfere with the feelings toward the other except to make us more appreciative of whatever may be the attraction for us in the other.

I hope we will hear from many of Lucifer's friends and that we will truly get some light on these questions.

PERLE MCLEOD.

Corporal Punishment.

The Minnesota Training School has adopted a spanking device as a substitute for the old method of administering corporal punishment to unruly boys and girls of the institution. It is a decided improvement upon mother's slipper and father's strap.

Punishing incorrigible boys is no small task. The least of the trouble is in applying the strap. The culprit must first be caught. Then, if he is a robust chap, he may resist his captor; a struggle follows, one or both are hurt, and it is easy to make a charge of brutality against the whipper. Applying the lash under these difficulties the blows are likely to fall indiscriminately anywhere on the anatomy between the head and the feet.

The device adopted at the training school, while not eliminating the preliminary struggle, is designed to be a more scientific and humane application of the strap. The exact spot on the anatomy which it is proposed to attack may be marked with chalk, and the castigation is then administered with exact precision.

The spanking machine is not an automatic affair, dealing swift and terrible blows, as has been depicted, but a long bench, upon which the victim is placed, with a convenient part of his anatomy upward. If very obstreperous the youth may have his hands or his feet strapped to the corners of the bench while the corrective agent applies the lash.

To the general public the idea of a spanking machine is a matter of considerable amusement, but it is a serious matter with the inmates of the institution. They have become convinced that it is a demoniacal invention, but, nevertheless, an effective agent in the discipline of incorrigibles. It has, in fact, greatly curbed the vicious propensities of the many unmanageable boys.

Superintendent F. A. Whittier and the members of the State Board of Control, who are familiar with the results of the spanking machine, assert that it is far superior to the old hand method. And there is talk of getting up an automatic attachment by which any given number of lashes may be applied quickly and accurately.—Omaha Daily Bee.

A blow degenerates and lowers the mental self-esteem of the victim, and has a brutalizing and a demoralizing effect on the one who inflicts it. Flogging was the punishment inflicted on the negroes when in slavery, and the Southern aristocrats even felt that it was better to hire it done than to inflict it themselves. This was a concomitant of slavery and had as much an effect in obliterating that institution in civilized countries as any other one cause.

Juries now generally acquit the man who kills the party who struck the first blow. What satisfaction is there in it for an intelligent man or woman to tie a child to a bench and beat it into submission? In the Omaha schools, and in some others, this ancient relic of medievalism survives, and it is euphonistically called disciplining. Only a few years ago in Kansas City a little girl was so disciplined by one of the lady teachers that it caused her death, after which occurrence the board, in obedience to the voice of public opinion, abandoned corporal punishment. But how sad to think of a human life being offered up as a sacrifice before a change in the rules was made! Thoughtful people, after all, are now agreed that there is no difference between wife and child beaters. Let us hope that all will in the near future agree on this reform.

WALTER BREEN.

Put not thy future in pledge. Why should man who is capable of development be a slave to a vow?—Elizabeth Gibson.

The Suppressed Panama Message.

A renewed discussion of President Roosevelt's propensities is aroused by the news that, prior to the development of Panama's revolution, he had made up his mind to advise Congress that "we must forthwith take the matter into our own hands," and build an isthmian canal by any route that might seem good to us, without waiting for the consent of "those whom the accident of position has placed in temporary control of the ground through which the route must pass," says the *Literary Digest*. Such was the message, already written, that he was intending to send to Congress, when the Panama revolution changed the whole aspect of affairs. The message is now made public as proof that the administration had no hand in abetting the secession of Panama. But while it may prove that, it also proves something else equally important, declare the opposition papers. It proves, says the Atlanta *Journal*, that we have an unsafe President; it proves, says the Philadelphia *Record*, that we have a President who considers himself above laws and treaties; it proves, says the Springfield *Republican*, that we have a President who, in international affairs, disregards the moral law.

After informing Congress that Colombia has refused to ratify the canal treaty, the President said in this suppressed message:

"In my judgment, it is time to declare that the beginning of the canal can not be much longer delayed. This nation does not desire to be unreasonable or impatient, but it can not and will not permit any body of men permanently to obstruct one of the great world highways of traffic; and refusal to permit the building of the canal amounts to such obstruction. Of course, to insist upon unreasonable terms is equivalent to a refusal. . . .

"It seems evident that in a matter such as this we should finally decide which is the best route, and if the advantages of this route over any other possible route are sufficiently marked, we should then give notice that we can no longer submit to trifling or insincere dealing on the part of those whom the accident of position has placed in temporary control of the ground through which the route must pass; that if they will come to agreement with us in straightforward fashion we shall in return act not only with justice but with generosity; and that if they fail to come to such agreement with us, we must forthwith take the matter into our own hands."

These are "astounding words," declares the New York *Evening Post*, and "they will revive the acute fears that many had when President McKinley was assassinated, lest a firebrand type of man succeed to the Presidency." It continues:

"This is obviously to throw law, treaties, and decency to the winds. Under such a robber contention, we should be entitled to seize any land on earth which we happened to want, and which we thought ourselves possessed of sufficient brute force to take. It is a declaration of stark and lawless absolutism, tempered only by land-hunger, which we have lived to see made by an American President."

It is "unprecedented in international law," and "indefensible in morals," declares the New York *Times;* and the Springfield *Republican* fears for the effect upon our national character. The Louisville *Courier-Journal* calls it "cowboy diplomacy."

Throughout the whole of the isthmian entanglement, and, indeed, throughout the whole of his administration, Mr. Roosevelt has exhibited jingoistic tendencies which might be more readily pardoned in one of his hasty temperament were it not for the position to which he has been elevated by a lamentable accident. He has been President for two years now, and in view of his record it is a most disquieting reflection to consider the probability of his election for four years more. His curious ideas of the Presidential prerogatives; his penchant for entangling foreign alliances; his failure to appreciate the sentiment of the people in regard to his color fallacies; the manner in which he lets impulse instead of reason guide him in state matters of the weightiest import—all these things which spring from his unfortunate temperament render him an unsafe pilot for the national vessel. He seems "drunk with sight of power"; caught with the Old World fallacy that might means right; and ready upon the merest pretext to plunge the country into war. He is dangerous.—Atlanta Journal.

A man who should defend himself against a charge of larceny by proving that he had intended burglary instead would be in much the same position as the President who is accused of conniving at the Panama revolt for the sake of negotiating a canal treaty, and who replies that he was prepared to cut the canal across the soil of another nation without any consent. If

this be not enough to startle Americans, who have detested the casuistry of European diplomacy, and who have been proud of a country that scrupulously kept faith, let them reflect upon the further fact that the President is as superior to the laws of the United States as he is to the sovereignty of Colombia and the treaty obligation of the United States to respect the rights of that republic in the Isthmus of Panama. The Spooner act provided that if the President should fail to obtain a canal treaty with Colombia he should negotiate one with Nicaragua. The President does nothing of the sort. Failing to get a canal treaty with Colombia, he proposes to cut a canal at Panama against the protest of the sovereign of the country, whose rights in the isthmus we are pledged to sustain, and have on former occasions sustained.

Nothing but documentary evidence would convince the country of anything so extraordinary, but the reply to the charge that the administration had procured the revolution which it manifested indecent haste in recognizing is the production of what the President had written regarding the canal as a part of his annual message. It may prove that he did not know of the impending revolution, but it also proves that he is an entirely different man from any previous President of the United States, and that he has no respect for either treaties or laws that stand in his way.—Philadelphia Record.

So we find the United States in the disgraceful position of having done with reference to Panama in 1903 what we successfully protested against with reference to South Carolina in 1861; of having violated a treaty in doing so; and of excusing their turpitude by placing upon that treaty an interpretation at variance with all our previous interpretations of it. Nor is that the worst. By executing with Panama, so hurriedly that the new nation was obliged to borrow a seal from our Secretary of State in default of one of her own, a treaty which is stuffed with present plunder and future benevolent assimilation, we have given the whole affair an aroma of interestedness which it is not easy to distinguish from a stench.—The Public (Chicago).

Bird Shot.

Do not the people of Germany to-day get more for their outlay for government than do the people of the United States? I think they do. When we consider that a "half-witted Emperor" is head of affairs, this comparison all the more bears the sting of disgrace. The railroads, telegraphs and telephones of Germany, publicly owned, furnish a better service, together with a parcels post, are managed with less cost to the people than in this country, and with no such damnable corruption and jobbery as obtain here.

Free press in the United States—I say it is a falsehood—there is no such thing! And since the deporting of John Turner free speech in America is just as brazen a falsehood. Some day an indifferent public will realize the true situation. Some day we will see the awful hypocrisy and baseness in those who prate so loudly of patriotism and at the same time are robbing the people of millions.

The article recently published in these columns on "The Coming Slavery of State Socialism," by Herbert Spencer, is considered by many as being the strongest argument ever made against Socialism. Mr. Spencer voices my sentiments in reference to the brand of Socialism he attacks. I am as much opposed to that kind of "State" Socialism as he or any one else can be. I have met a great many Socialists, and have heard nearly every Socialist speaker of any reputation, but I have never met any Socialist who advocates any such State Socialism as Herbert Spencer so successfully writes down.

For one, I am not worrying about any hard and fast Socialistic programme for the future. When the majority fully comprehend the philosophy of Scientific Socialism, then I feel quite sure that the honesty and common sense of the people will find a way to put that philosophy into practical working order. I say I am not worrying about this part of the coming change. If the Socialist philosophy is squarely based on fairness and justice and equity between man and man it ought to come, and it will come, somehow some day.

To me there is enough in this one phase of the Socialist philosophy to hold my firm adherence, viz.: The destroying of the incentive to do wrong, to exploit, to be unkind. No other reform ever proposed goes to the root of human action to any such extent. Even the Single Tax, which I consider next in importance to Socialism, makes no pretense of eliminating the incentive for one individual to take advantage of or to make a profit off another. Why would any sane person act unfairly or unjustly, or be unkind, if there was no profit or no advantage in doing so? You answer.

When the public operates all productive capital, then the incentive to make profit in any unfair way would at once cease—would be destroyed. So I have unbounded confidence that this greed-cursed earth could be changed into a veritable paradise if any system of industry can be inaugurated under which the incentive to do wrong would be destroyed. Then it would be easier to do right than wrong—it would be easier to earn than to steal a living.

Human nature need not be changed—only destroy the incentive to do wrong, and a new and better world is thus created. No reform with narrower scope is worth the effort of our lives. All other reforms but Socialism deal merely with effects instead of causes. They do not seek to eradicate the causes of wrong doing. I look out over an unhappy world. Poverty, misery and wretchedness are the rule. Everywhere evil abounds. I look again and it is easy to discover that nearly all this misery and suffering are preventable. Back of every unjust act is a profit incentive. Men do wrong in the hope of reaping some advantage thereby, *and for no other reason.* No sane person would adulterate, cheat, lie, steal or deceive if he knew he would reap no advantage by doing so. No sane woman would be a prostitute if the opportunities for a better and happier life were not economically closed against her. And so throughout the realm of human action every preventable evil to-day is caused by the greed for profit, for advantage. The Socialist urges a remedy that is basic and fundamental. He alone realizes that so long as the incentive to do wrong remains, prisons and jails and armies will multiply. The Socialist can demonstrate that there is but one way of destroying the incentive to do wrong, and that is by giving the public control of all productive capital. Herbert Spencer nor no other human being has brain enough to successfully refute this position. This is the heart and soul of the Socialist philosophy, and so certain am I that it is unassailable from every standpoint of reason and logic that I would gladly forfeit my life upon the issue.

HENRY E. ALLEN.

Benton Harbor, Mich.

Perpetuity and Happiness of Humanity.

How is humanity perpetuated except by obeying the laws of health, of which the law of sex is a most important part? If the sex force is wasted in riotous living, and other laws of health are disobeyed, we die. If the sex force is conserved for its two legitimate uses, propagation and regeneration, and all other laws of health observed, in time humanity will, some believe, reach perfection, happiness and eternal life on earth and in the body.

The primary use of sex is for the renewal of the already created bodies and minds of the participants; hence desire for sex communion when offspring is not the object. Hitherto this part of our nature has in the main been used much as some use the desire for food. The desire for food merely because it tastes good is mistaken for hunger. Hunger and appetite are two distinct elements. Appetite can and should be controlled to the right use of food, and when so controlled, and proper food is used, helps sustain life; but if we eat irregularly or immoderately or of improper food we have bodily ailments. Likewise, if the sex force is used immoderately or improperly we have not only bodily ailments, but mental as well. The propagative force should be used only when propagation is the object, and enlightened humanity will only so use it. The regenerative act, in which there is no waste of vitality, builds up the physical and mental man and woman and should be used in contradistinction to the generative.

Were teachers of sexology unmolested, in time we would have a better and happier humanity and heaven would be here on earth.

SARA CHRIST CAMPBELL.

An Improvement.

Miss Quickstep—I hear you are as good as married, Mr. Lansing.

Lansing (cheerfully)—Better. I am still single.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

We have at last been informed what our rights are in regard to advertising. This information, while not official, comes to us from one who is in a position to know. He tells us that the publisher of a paper has a right to devote 50 per cent of his advertising space to his own advertising. Therefore it will be necessary for us to confine our own advertising to a space not exceeding that occupied by the advertising which we do for others. Since we are informed that the amount of our advertising would cause us to be deprived of the second-class privilege, we have solicited advertising from others. We hope our friends will patronize our advertisers, and show them that though we claim only a small circulation, advertising space in LUCIFER is worth the price. We will have more new advertising in next week, which, though promised, we have not received in time for this issue.

A subscriber suggests that we should ask all our subscribers to write a postal card, stating that they take the paper for the reading matter, and not specially for the advertisements. This would be appreciated by us. If we are allowed to retain the second-class privilege this time, the same question regarding authenticity of subscriptions is likely to come up at any time, and we would need the letters from subscribers to prove the number we claim. In sending in subscriptions or statements in regard to subscription, it is best to write on a separate sheet from anything of a personal nature or for publication. When we were required to offer letters in evidence, a short time ago, there were quite a number that I felt sure the writers would not want used in that way, and others had been used for copy for the printers. I am being more careful now in keeping them, and I hope our friends will bear the above suggestion in mind when writing.

L. H.

Again nothing has been received from the editor for publication in Lucifer. He is holding weekly meetings in San Francisco, and has perhaps been too busy to write. The third and last of the series will be held Sunday evening, Dec. 6, at Memorial Hall, Odd Fellows' Building. He will be glad to see all the friends of Lucifer in San Francisco. Address M. Harman, care of C. V. Cook, 217 Parrott Building, San Francisco, Cal.

A friendly photographer in San Francisco has taken photographs of M. Harman to be sold for the benefit of Lucifer. The price is 25 cents, and they may be ordered through this office.

Methodist Logic.

Four young men, Van Dine, Niedemeier, Marx and Roeski, who, it is asserted, have confessed to the killing and wounding of a number of men and to various robberies in the past five months, were captured in a sensational manner by a few farmers in Indiana last Saturday while the boys were being pursued by a large force of Chicago police and detectives. A Methodist preacher visited the boys in their cells, "under direction of the Chicago Sunday American," as he says, and reports his interview in that paper. I quote the following from his interview with Van Dine:

"'I am a Methodist minister,' I said. 'I suppose you have never had much use for preachers.'

"At once he brightened up and replied, 'I used to attend the Sheffield Avenue Methodist Episcopal Church Sabbath school.' He referred with favor to those days, and suggested that he would have been better off had he continued in that direction. Van Dine declared to me that he had no fear for the future. To my horror he said, 'I have asked God to forgive me and expect to go to heaven.' While he was positive in this assertion, still I attributed it to mere bravado."

What right had this preacher to attribute to bravado the acceptance by this boy of the teachings of his church, the church which teaches that belief and repentance are not only essential but sufficient for salvation?

Of his interview with another of the boys, Peter Niedemeier, the reverend interviewer says:

"He said to me that all there was to life was simply 'that it had a beginning and an end. Everything had to have an end. And I am ready for the end.'

"If there is anything in the theory of fatalism, which I believe is pure nonsense, I would declare this young man to be a fatalist. With all due respect to Calvinistic theology, I can see in this youth's talk some evidences of the religious predestination beliefs of his family history somewhere in the past."

But though the Methodist evangelist could see evidences of Calvinism in this boy, he could not give the one who belonged to his own church the benefit of the promises of that church.

L. H.

Latest in the Turner Case.

Last week two meetings of the John Turner Defense Committee were held in the parlors of the treasurer, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City. Substantial progress was reported by those members who are attending to the important details. A great mass meeting is to be held in Cooper Union on Thursday evening, Dec. 3.

These additions have been made to the Defense Committee: Alexander Jonas, Herman Schlueter of the Volks Zeitung; Algernon Lee and Peter Burrows of The Worker; Charles B. Spahr of The Outlook.

Encouraging reports come from Chicago and other places; here and there men and women are wakening to the necessity for earnest work if there is to be preserved a trace of the liberties so hardly won in the past. Opportunity for thought, for speech, for movement, is opportunity for growth, for expansion of life, for ripening of judgment, for enjoyment of the fruits of labor and the fruits of culture. The defense of John Turner is only an incident; the judicial nullification of the infamous act which says that belief or disbelief is a crime is the essential. If not judicial nullification, then legislative repeal. Precedent to the act of March 3, 1903, were other acts which led to and made it possible. Just thirty years after the enactment of the Comstock postal statute came this statute under which John Turner is held for deportation. The three decades that lie between the two have been crowded full with like enactments, each, if possible, worse than its predecessors. Unless the Juggernaut of wrong is halted now, other and worse edicts are to come. They who have sown the wind are beginning to reap the whirlwind.

It takes a great deal of money to hire halls, to pay for advertising, to retain effective legal talent, to reach those who must be reached before we may turn back toward the light. What have *you* done? What will *you* do? The treasurer of the Defense Committee is Dr. E. B. Foote, Jr., 120 Lexington avenue, New York City. The secretary is A. C. Pleydell, 175 Broadway, New York City.

EDWIN C. WALKER,
244 West One Hundred and Forty-third Street, New York.

Public opinion is the judgment of the incapable many opposed to the discerning few.—The Philistine.

The Egyptian Discovery.

The recovery of Dr. Grenfell in Egypt of papyri comprising a collection of the sayings of Jesus is a matter of both archæological and religious importance, though the latter phase is subject to an exaggeration which may not be warranted. While the authenticity of the present discovery seems beyond question, for the work has been done under the most reliable investigators—that is, there can be apparently no question that the papyri come from the second century after Christ—it is unfortunately true that the work of establishing the authenticity of any new document of that period to the degree of accepting it as Biblical, is an impossibility. Literary forgery was common in the period immediately following Christ. His followers increased in numbers for a quarter of a century before having any literature. Then Paul wrote his epistles to strengthen his adherents against the assaults of others. The most violent altercations occurred; epistles and gospels and revelations were manufactured and circulated by different parties, each in its own support, and in many instances the names of the apostles or other persons high in Christian repute were affixed to give greater authority. Dionysius of Corinth (170 A. D.) complained that his writings were falsified, but consoled himself that the same thing was done with the "Scriptures of the Lord." Paul found it necessary to warn his Thessalonian followers to accept no letters as authentic to which his signature was not attached.

Apparently the papyri found at El-Hibeh are the sayings of Jesus to St. Thomas, but the authenticity of their authorship, because of the conditions existing at the time they were placed in the necropolis, must prevent their consideration as Biblical. The anonymity of their authorship counts as nothing against them, for most of the books of the Bible are anonymous. No one knows who wrote them and no one knows when they were written. There are books in the Bible of to-day that were rejected by some of the earlier authorities of the sects; there are books rejected in the Bible of to-day that were accepted by them. What is canonical (that is, has a right to a place in the Bible), and what is not, has been the subject of many arguments and occasioned any number of councils. The Bible as we have it to-day is scarce 300 years old. The Roman Catholic Church in the Council of Trent (1546), and the Greek Church in the Council of Constantinople, decided once for all what the list of books forming the Bible should be for their adherents, and the Westminster Assembly (1647) adopted the list which has since been accepted by the Presbyterians of England, Ireland and America, the Congregationalists of both countries, and, in short, by the Protestant evangelical and orthodox churches with which we come in daily contact in the United States. This latter list is the same as the Catholic list, except that it rejects the Old Testament apocrypha. The latter was for a long time printed in an appendix, but in 1827 the British and Foreign Bible Society decided it would no longer circulate these books. The American Bible Society followed its example, and since that time the appendix has been omitted.

It is interesting to compare the canonical lists with the three great manuscripts of the Greek Bible now extant—the Sinaitic, the Vatican and the Alexandrine. The Sinaitic was found by Tischendorf in the Convent of St. Catherine, Mount Sinai, in 1859, and is the oldest of the New Testament codices in existence, dating back to the fourth century. It has the four Gospels, the fourteen Epistles of Paul, Acts, the seven Catholic Epistles, Revelation, the Epistle of Barnabas, and a part of the Shepherd of Hermas, the last two of which are not in the Bible now.

The Vatican manuscript, in the Vatican library at Rome, belongs to the middle of the fourth century. It ends by mutilation at Hebrews ix., 14. Up to that point it agrees substantially with the Alexandrine manuscript. What other books it may have contained one cannot say.

The Alexandrine manuscript belongs to the fifth century, and was probably written in Egypt. It includes, in the Old Testament, Tobst, Judith, Esdras, First Maccabees, Second Maccabees, Third Maccabees, Fourth Maccabees, the Wisdom of Solomon, and the Wisdom of Jesus, and, in the New Testament, the two Epistles of Clement, none of which are now in our Bible.—Cincinnati Times-Star.

Tolstoy's pamphlet, "Thou Shalt Not Kill," has been suppressed, the Russian government having ordered the plates destroyed and unsold copies burned.

Labor in New Zealand.

"An ideal laboratory," is what a canny Scot has called New Zealand, and this small part of the British Empire has truly proven the testing ground of many of the sociological experiments that are agitated during the present time. It is this fact which makes the report of Victor S. Clark on "Labor Conditions in New Zealand" in the November bulletin of the Bureau of Labor of unusual interest. Comprising a population of 814,000 white persons, of a homogeneous race (less than 3 per cent being from countries other than in which the English language is the native tongue), it presents a natural adaptability for experiments of a sociological character, for they can neither be damaged by being spread over too great an area or by the difference in racial instincts which might mark any other new country.

Dr. Clark seems to have been a dispassionate student of the conditions in New Zealand, and not one who went there with the purpose of proving a theory and embodying in his report the successful results. In this he will probably not meet with favor from the small army of American experimenters, who frequently find that distance lends enchantment to the view, and point to New Zealand whenever any question as to practicability arises. Almost at the very outset Dr. Clark makes very plain the difficulties which confront an investigator who would compare New Zealand conditions with American, saying:

"To sum up the relative labor conditions of New Zealand and the United States—and the natural conditions back of them are so different as to make the comparison seem almost absurd—the former country is marked by uniformity, the latter by diversity; the first is socialistic, the second individualistic in its tendencies and sympathies; while the working classes of both are looking ultimately toward economic betterment, those of the colony seek this primarily through legislation and social reform, those of the Union through individual and collective self-help and the improvement of industrial processes. The working class of the States begins with the water-boy and ends with the general manager, while in New Zealand it seldom rises above the foreman. Primary education is free in both countries, but educational facilities are broader in the States. The New Zealand workman does not, like the American, have absolutely free secondary, and higher education in state high schools and universities, or free technical education in manual training schools placed within the reach of his children. Neither does the public provide his children with free text-books, as do many American towns of equal size with his largest cities. The government attempts more for the betterment of the workman inside his class in New Zealand; but it does not provide nearly the same facilities for rising out of his class that are provided by public means in our own country. The longer one studies economic and social conditions among the two peoples, the more impressed he becomes with the difference in the fundamental ideals and sympathies that lie behind their institutions. And the recognition and voluntary acceptance of status by all classes of the people seems to be the underlying point from which the social ideals of New Zealand begin to diverge from our own."

Dealing with the arbitration act, Dr. Clark says that "it is commonly admitted that it has met the purposes for which it was designed, and, where there is a general agreement, that its influence has been beneficial. While it is neither candid nor literally true to call New Zealand a land without strikes, no serious labor disturbances have arisen since the arbitration law went into effect. But this must be qualified for an American by the consideration that the relations of employer and employe in New Zealand were nominally harmonious prior to the act; that the industries in the colony are on a small scale; that the conditions of a great manufacturing or commercial center or of an extensive mining region are nowhere to be found." The employing class is satisfied to raise wages if it can raise the price of the manufactured material in proportion, and since the act went into effect the price of living has increased 20 to 40 per cent. The ultimate question evidently will be decided by the attitude of the farming classes, who are naturally hostile to the laboring element, claiming that the latter, being migratory, adopt legislation that burdens the land, and that in time of depression will move to other colonies, leaving them burdened with debt.

Human Providence.

Those who look wisely into the future of society will feel that the conception of man becoming without fear or boast the arbiter, within certain limits, of his own destiny, has in it something far more satisfying that the old belief in Providence, which implied our remaining passive. Social union will be strengthened by the conception, because every one will see that union forms our principal resource against the miseries of human life.—Auguste Comte.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Christina Christensen, Bee, Wash.: I don't like to do without your little paper, so inclose $1 to renew my subscription. There is much common sense in it—and common sense is rare.

Lizzie M. Holmes, La Veta, Colo.: I inclose renewal of my subscription and assure you I am a subscriber and want to always be. Lucifer is like a group of old friends coming to visit me once a week.

R. D., Tacoma, Wash.: My subscription to Lucifer has expired. I am in a hospital and unable to renew at present, but I wish very much to have the paper, and if you will continue me on your list I will pay you as soon as possible.

W. W. W., Minneapolis, Minn.: To-day I accidentally ran across an old copy (April, 1900) of Lucifer, and in reading it through I find that it voices my views and opinions so perfectly that I would like to become a regular subscriber if you are still publishing the paper.

Flora W. Fox, Rochester, Minn.: After some delay I now inclose $1 on subscription. I miss Lucifer more than any other paper. Was surprised to see notice of H. L. Green and wife being asphyxiated. Green was often inconsistent and narrow, but his magazine did good to a certain class of readers who could not stand stronger food.

C. M. Moe, Spokane, Wash.: The year has rolled around and the time to remember Lucifer again. Many thanks to its many able writers for their thought-awakening articles. When all have respect for the individual right to individual ideas, we can exchange thoughts and progress toward the desired goal. Inclosed find $1 for Lucifer.

Walter Breen, Omaha, Neb.: I regret to see in your paper, which I regard as one of the most valuable scientific journals published in the United States, that there is an effort being made to deny you the mails at second-class rates. If it is necessary to make an affidavit to the fact that I have always paid for my subscription and that I have never received same on credit I will be glad to do so. I feel sure that, as your journal circulates among thinking people only, all your subscribers will be only willing to do the same.

Bolton Hall: I have about as little sympathy for anti-Comstockism as I have for Comstockism. In the first place, anti-Comstockism is what Comstock thrives upon; and in the second, Comstock is not a disease, but a symptom. If we grant that what most persons consider vice can be and ought to be suppressed by police methods, then Comstock is all right. In any case, like most clergymen, he finds his account in doing what he thinks is right. The silversmiths who cried, "Great is Diana of the Ephesians!" were doubtless sincere.

E. Z. Ernst, Olathe, Kan.: I greatly appreciate your noble fight for the oppressed and enslaved human family. I know something of the sacrifices it takes to work along lines which are new to the common people. Lucifer covers more ground along reform lines than any other journal, and is the most liberal paper I have ever read. Inclosed find $1 to continue my paper, and I hope that many thousands more will do likewise without delay.—The Labor Exchange work is not dead, but is quietly working out the industrial problem and when that part of the work is done sex slavery will soon be overcome. It is most astonishing how the masses of the superstitious folk will hang to and hug their old fallacies, even years after they have been taught the truth. More than half the people would be ready to throw off the yokes of orthodox dogmas if all the people would act at once and Mrs. Grundy were handicapped. The fact is that woman's oppression through the churches and disgraceful treatment they get under the law and the marriage contract is principally the result of their own making. The average man is much more liberal than most women. I believe the time is at hand when each individual must begin to think and act more independently and fight the battle of truth and justice boldly, so that more light may dawn on those who are still in the shadow.

F. L. Avery, Mass.: I first saw Lucifer some years ago in Liberty Colony, in Tennessee, where Comrade J. Allen Evans was its stanch friend. Its work is grand, and I hope it may go on. I am no pessimist, but when such papers as Freedom, with all the means and social support that Helen Wilmans could command, are wiped out of existence, and a score or more of others also, any reform paper may well expect to hear the call next. Blessed if I see in what it pays to be a radical; to toil, save, and deny one's self of comforts, to say nothing of the little things that go to make life a pleasure, all for the sake of "the other fellow," who is too big a fool to think for himself or to use liberty if he had it. See the voters march to the polls and give a 300,000 majority to the G. O. P., as in the last election in Pennsylvania, where labor is as hardly crushed under the heel of capitalism as in any state, and ask if it pays to help such fools till they ask it, till they will to think and to act? Of course, I know that reformers are born to be such, and in a sense, as they see their ideas spread abroad and take root, they are paid; and when a kindred spirit is met the joy of such comradeship goes far toward making all accounts equal. I sincerely hope that all will go well with Lucifer and that its good editor will live long to continue its work, and that his health may be restored and his heart refreshed by his trip among friends.

We appreciate the good wishes of our friend, but do not share his apprehensions as to the fate of Lucifer. It has lived through worse storms, and we hope and believe that it will survive this. It is not altogether for the benefit of "the other fellow" that we work—we work to make the world a more agreeable place to live for ourselves, our loved ones, and those who are to come. Those Pennsylvania voters probably believed they were acting for the best when they voted for the Republican party. It is for those who believe they have something better, to demonstrate its superiority.—L. H.]

Social Notices.

A ball for the benefit of Free Society will be given at Aurora Hall, Milwaukee avenue and Huron street, Saturday evening, Dec. 5. Admission, 25 cents.

W. F. Barnard will deliver a course of lectures, under the auspices of the Sociological League, at Jefferson Hall, 70 Adams street, Sunday evenings at 8 o'clock. Admission, 10 cents.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy; Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy—Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

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When the four suggested that it would have been more in accordance with justice to have a handicap race, the first replied: "The trouble with you is that you have failed to carefully differentiate between equal division and access upon a basis of equality upon complying with like conditions." Then the four cursed the first for his great discovery.—A. E. W., in Lucifer No. 984.

But when they thought a little one of them said: "You have possessed yourself of that by which we must live and which was the common heritage of us all. You are fewest though you are first, and we do not recognize that title. You will please hand over to our tax department the full annual value of the opportunity of which you have deprived us."

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